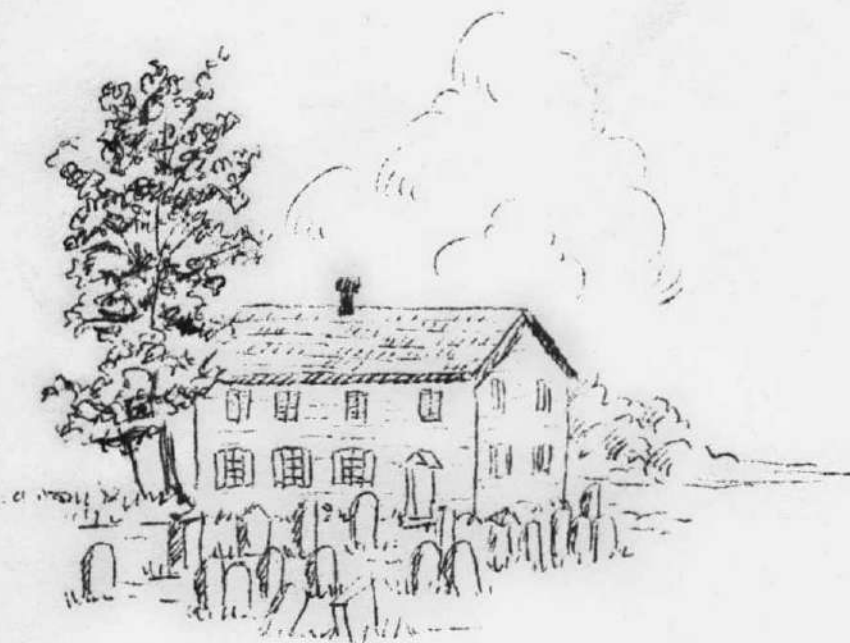


SEE pp. 14, 16 + 32



THE CHURCH BOOK

Of The
UPPER FREEHOLD BAPTIST CHURCH

A Copy
Of the Introduction
Of the Original Church Records
Begun In 1766

(dir: 526 - 2.3 miles East of Imlaystown, left
turn on Red Valley Rd. - 0.6 mi., cem. on left)
Yellow Meeting House Cem., Red Valley Rd.,
Imlaystown, NJ 08526

In these introductory paragraphs to the Church Book of the Upper Freehold Baptist Church, the stated intention of the record is to give an "... account of the first settlement and progress of the people called Baptists at Crosswicks, or Upper Freehold, in the Eastern Division of the Province of New Jersey (and) ... to perpetuate their blessed memories to future ages."

This copy was made with that purpose in mind, and to help re-establish a link with this special portion of our past.

The "Olde Yellow Meeting House" in which these people worshiped was built in 1737, and is the oldest extant Baptist church edifice in the state of New Jersey.

The introduction to the Church Book, copied herein, was begun in 1766 when the Upper Freehold Baptist Church was organized as an independent church body with the blessing of its mother church at Middletown, New Jersey.

As far as possible, all spelling and punctuation has been copied accurately. Portions of the text which were illegible are indicated by (...).

The membership list in this copy goes through 1831. It should be remembered that Baptism does not indicate the year of birth, since the ordinance in Baptist churches is performed only for those who have reached the age of accountability.

The Rev. Allan Garvie
Pastor, The Upper Freehold
Baptist Church
Imlaystown, New Jersey

Edited and typed by
Helen Polhemus,
Allentown, New Jersey

July, 1972

A CHURCH BOOK

Part: 1

Giving an account of ye first settlement & progress of the Baptists at Crosswicks: or Upper Freehold.

The Holy Scripture (which is ye Word of ye Living God, & ye only certain Rule of Faith & Practice) doth inform us that ye Memory of ye Just is Blessed - and, that the Righteous shall be in Everlasting Remembrance. The Design therefore of this following account of ye first settlement & Progress of ye People called Baptists at Crosswick: or Upper Freehold, in ye Eastern Division of the Province of New Jersey; Is (not only for present use, but) to perpetuate their Blessed memories to future ages.

The first of that way, in these parts, was one James Ashton, the Eldest son of James Ashton Baptist Minister at Middletown who came here to crosswick, which was then a wild, uncultivated place, but Peopled with Indians in great abundance. And when he came here, he setteled all alone, among those Barbarians, on a tract of land, which his Father gave. - having lived so for some length of time he was Baptized, & joined himself to ye Baptists. Some time after, Elisha Lawrence, Thomas Cox, John Fowles - their wives, removed here; who were all members, only Lawrence, his wife: These sought for ye means of Grace: & God blessed them with ye assistance of Mr. John Burrows from Middletown '...') them; who was a powerful, close, and eminent preacher & (...) Minister of ye Gospel. They were also favoured at times with (...) & by diverse other Eminent & Able Ministers from other (...) Provinces. Mr. Thomas Griffith from ye Welch Tract (...) a very clear Preacher of ye Doctrine of Free Grace, & of ye Justification, by ye Imputed Righteousness of Christ alone, Mr. (...) of Pennypack, & Mr. Abel Morgan from Philadelphia, who was a well accomplished Minister of ye Gospel.

The number of inhabitants now in (...) the Country (...) more and more setteled: The (...) professors multiplying - about which time there was (...) isen raised up amongst them to preach, who continued there some times, but afterward for some misdemeanor was (...).

When ye worthy Mr. Burrows, was removed by Death, then they were visited by Mr. George Eglesfield once a month, who travelled about to diverse places betimes, viz. To Hopewell, Staten Island, and Middletown, who was a (...) but ordained. And after sometime he visited those (...) continued till Death. (...) Mr. Eglesfield being removed away by Death, at Crosswick, about the year 1790, his funeral sermon was preached by Mr. John Davis Minister; at ye Great Valley in Pennsylvania, from those words in Job 22. 21.

About this time James Ashton ye first setteler, of these parts & the first Baptist here, died also, in a good old age: He lived all his days a single, unmarried life. He was a very zealous Christian; generally well beloved, & highly esteemed: a man of good estate, & very Charitable to ye poor. When the Country was setteled, he was made a

Gustice of ye Peace, in which station he behaved himself as a Christian: & left a worthy Example for others in ye like Calling, to imitate.

After Mr. Eaglesfield's Death: the means grew scarcer (tho' by this time there were considerable additions to ye Church it was thought to be necessary to meet together on ye Lord's Day: to carry on Religious worship, such as Reading, Praying, & singing of Psalms; & so they did; praying that God would raise up a minister amongst them, or send one unto them from other Parts. In ye meanwhile Mr. John Davies from ye Great Valley usually visited their poor distressed, destitute handful, once a Quarter which he continued to do for several years.

When the Brethern had endeavoured to look to God for Ministerial help, by fasting and prayer for about a twelve month It was motioned to pitch on Mr. John Coward to be put on trial in ye work of the Ministry: who was ye only Son of Capt. Hugh Coward. He was brought up in ye way of the Church of England. But when he came to years of Discretion, & finding their notion (expecially about Baptism) inconsistent with ye Word of God; left them; & was Baptized upon Profession of his Faith at Middletown by Mr. James

This (...) setting him upon ye work of ye ministry was (...) in a meeting at Middletown: Held on Aug. (...) which he at length accepted with great (...): Being conscious to himself, of his unfitness for so mighty a change. Accordingly it was concluded upon that he would preach at his own house on ye friday following, before some of ye Brethern: which he did, by paraphrasing on ye 25. Chapter of Matthew, to ye general satisfaction of ye Brethern present: and on ye Lord's Day (...) him to exercise his gifts in their meeting (...) & so he did - & ever since (...) Crosswicks.

About a year after: The Church at Middletown was supplied by ye coming of Abel Morgan amongst them, from ye Welch Tract in New Castle Country; upon their Request; who does usually visit this branch at Crosswick every three weeks: & there hath been added to ye Church several persons since his coming amongst them & ye Lord's supper is administed at Crosswicks about six times a year.

The Part at Crosswicks is a Branch of ye Church at Middletown; so that tis but one Church: tho meeting in two different Places, & the ordinances are administed in each place. The article of faith which this Church holds to, is that which was published by ye joint Consent of above one Hundred congregations in England and Wales. & was adopted by ye Baptist Association met at Philadelphia in Sept. Anno. 1742. & was reprinted in Phila. in ye year 1749. This confession: is ye Confession of Faith of this Church. The Afforesaid Mr. Coward continued to supply this Branch in the ministry of the word till April 1755: at which time some difference arose between him and another Brother, and he from thence took occasion to Decline Preaching, and so continued to the end of his life. which was in the year 1760. But two years before his death, some further Difference arose between him & some other members of the Church, whereupon the Church thought proper to suspend him from communion, under which Cloud he remained till Death.

And now this little Brance was left very Disolate, for in the year 1745 Mr. Morgan dissisted to visit this branch once in three week (which was his usual Custom (...)) and reduced his visits to one in two months, which was our time for Communion; and he regularly continued his coming till some time in the year 1766.

Upon Mr. Coward's declining the ministerial work, we seemed as sheep without a Shepherd, to go in and out before us, consequently the meeting house Doors were frequently unopened on the Lord's Day till about Septem. 1756 at which time some of the Brethern & wellwishers that lived (...) consenting together concluded to meet together on the Lord's Day when destitute of ministerial supply, and spend part of the Day for Prayer Reading & Singing of Psalms, which they reduced to Practice, and so continue to do to this Day.

From 1755 to 1761 this Branch was frequently visited by ministers from various places, among whom Mr. Thomas Davis was the most frequent.

In the year 1761: Samuel Stillman came to live at Borden-town, and supplied this Branch part of his Time Till Aug: 1763; when he removed to Boston.

In the year 1761: Mr. David Jones removed from the Welch Tract in New Castle County on Delaware, & came to Middletown and being called to the work of the ministry some Time before, he continued to exercise his gifts at middletown & elsewhere.

In the year 1762: being married, he removed to live in lower Freehold - And 1762: he began to supply this Branch once in three weeks, which course he continued, till some time in the Beginning of the year 1766 - about which time, (the Lord having added within two years several Souls to this Branch.) it was thought expedient to be constituted a Church in gospel order. and after Solemn Deliberation, a letter was sent to Middletown for a dismission, from them, a copy of which is here transcribed, viz:
Crosswicks, Feb. 6, 1766

We whose names are subscribed, being moved from many considerations, do humbly lay our united Requests before our Brethern at Middletown to be constituted a Church of Christ in gospel order at Upper Freehold, generally called Crosswicks; assuring our Brethern that our request arises from no Dislike of their Faith or Practice; hoping that our Petition will meet with approbation, and waiting for an answere, we remain yours in Christ. Joseph Homes, Will. Vaughn, Thos. Farr, David Jones, Will. Tappcott, Thos. Cox, Jonathan Homes, Edward Taylor, Peter Sexton, Christopher Morris, Safty Meghee, Exekial Mount, Thos. Cox, Able Edwards, Thos. Walton John Williams, Rebecca Cox, Mary Cox, Rachel Sexton, Rebecca Price, Mary Coward, Anne Gordon, Mary Cox, Mercy Vaughn, Catharine Brittain, Mary Stephenson, Amey Strickland, Deborah Cox, Rebecca Clayton, Rebecca Walton, Suzannah Francis, Martha Shepherd, Mary Patterson, Mary Stillwell, Eliza. Canaan, Martha Stephenson, and some others.

The Church at Middletown granted a Dismission in a letter which is here inserted & transcribed - viz. --
The Church of Christ at Middletown & Crosswicks, professing Believer's Baptism Laying on of hands, eternal Election & final perseverance in grace.=

To whom it may concern

greeting

Whereas our respected Brethern and Sisters in and about
Croswicks in the county of Monmouth and Province of New
Jersey namely - Joseph Holmes, William Vaughn, Thomas
Farr, David Jones, William Tappcott, Thomas Cox, Jonathan
Homes, Edward Taylor, Peter Sexton, Christopher Morris,
Safely Megee, Ezekiel Mount, Thomas Cox Junier, Abel Edwards,
Thomas Walton, William Hankison, John Williams, Rebecca Cox,
Mary Cox, Rachel Sexton, Rebecca Price, Mary Coward, Ann Gorden,
Mary Cox, Mercy Vaughn, Catherine Britton, Deborah Cox, Mary
Stephenson, Emy Strickland, Rebecca Clayton, Rebecca Walton,
Suzannah Francis, Martha Shepperd, Mary Paterson, Mary Stillwell,
Hanna Taylor, Elizabeth Kinnan, Alice Coward, Martha
Stephenson, Martha Borden, Mary Magee, do conclude that it is
expedient and usefull for their spiritual well Being to be
constituted into a Church State, and have accordingly ac-
quainted the Church of it, and also Requested a Dismission
from us, for that end: This is therefore to certify, that
the above named Brethern & sisters are members with us in
full Communion, to whom we grant their request and when
they are duly & regularly constituted into a Church, they
are fully dismissed from their member relation with us -
Now we commend them to god and the word of his grace:
praying that they may be settled & built upon the foundation
of the apostles and Prophets, Jesus Christ himself being the
chief Corner Stone, and in him all the Building being fitly
framed together, may grow unto an holy Temple in the Lord,
to be an habitation of god thro the spirit. Amen. From the
Brethern in the faith of the gospel. - - - - -

Signed at Middletown)	James Pew	Abel Morgan
April 5th 1766)	John Chasey	James Mott
Part for the whole)	George Taylor	Garret Hall
	Richard Crawford	Obediah Homes
	William Bown	James Groves
		Edward Taylor

A second Letter we received from Middletown baring date
April: 27: 1766, in which was included a Dismission of
Joseph Taylor, James Sexton, Elizabeth Taylor, Rebecca
Sexton, Elizabeth Mason & Jerusha James. This Letter was
occasioned by the Baptism of some Persons after our request
of Dismission from Middletown, and by reason of the Names
of others not being included in the Dismission -----
Having received the formention'd letters, it was agreed to
send for the assistance of our Revd. Brethern, Isaac Stelle:
Benjamin Miles & Peter Peterson vanhorn who came according
to appointment on the : 10th Day of May: 1766: Mr. Stelle
was principally active in the Constitution. when all were
met together, Mr. Stelle made a short adress, respecting
the occasion and importance of our Meeting, & solemnly
prayed for the Divine Blessing to attend the Proceeding,
he was succeeded by the Prayers of the other ministring
Brethern. Prayer being ended, he red the Dismission from
Middletown, then called the Names of the Constituents, to
which each present, answered; after which he Produced a
Church Covent, which being red, was unanimously subscribed.

a Copy of which is here inserted viz: We whose names are hereunto annexed, being Members of the Church of Christ at Middletown & Crosswicks in the County of Monmouth in the Eastern Division of the Province of new Jersey which Church owns & Professes the Articles of Faith & Practice and Plan of Church Disciplin as expressed & contained in a confession of Faith, which was adopted by the baptist association met at Philadelphia Septem. 25. 1742. with the addition of two articles, viz. the Imposition of hands & singing of Psalms in Publick worship, together, with a short Treatise of Church Disciplin. Not from any Dislike to the faith or Practice of the Church, we belong unto, but from an apprehension that it will be for edification & benefit, to be constituted a Church in gospel order at Crosswicks; and having obtained the Suffrage of the s,d Church, & Dismission from them for this Purpose, we having set apart the 13th Day of May anno Domini 1766, & having Called to our assistance our Rev^d Brethern Isaac Stelle & Peter Peterson vanhorn, and having spent part of s,d day in fasting & Prayer: We do freely & voluntarily enter into the same Covenant Relation together, and agreement with one another distinct & Separate from that Church, as we were in & under, with them, whilst Members together with them, that is to say in words following, viz. We who live in & about Crosswicks, in the County & Province affords^d who decide to walk together in the fear of god, do thro' the assistance of his holy Spirit Profess our deep & serious humiliation for all our Transgressions. We do solemnly in the Presence of god, and of each other, under a Sence of our own unworthiness, give up ourselves to the Lord, to each other in a Church-State according to the apostolick Constitution, that he may be our god, & we may be his People thro' the everlasting Covenant of his free grace, in which we hope to be accepted with him, thro' his blessed Son Jesus Christ, whom we take to be our high Priest, to Justify & Sanctify us, and our Phrophet to teach us, and to subject to him, as our Law giver & the King of Saints, and to Conform to all his holy laws & ordinances, for our groath, Establishment and Consolation, that we may be as an holy Spouse unto him and serve him in our generation, and wait for his Second appearance as our glorious Bridegroom: being fully Satisfied in the way of Church Communion, and of the Truth of grace, in some good measure, upon one another's Spirits, we do Solemnly Joyn ourselves together in an holy union & fellowship, humbly submitting to the Discipline of the gospel and all holy Duties required of a People in such a spiritual Relation.

First. We do promise & engage to walk in all holiness, godliness, humility & Brotherly love, as much as in us lieth to reorder our Communion delightful to god, comfortable to our selves, and lovely to the rest of the Lord's People.

Secondly. We do promise to watch over each other's conversations and not to suffer Sin upon one another, so far as god shall discover it in us, or to any of us, and to stir up one another to love and to good works, to warn, Rebuke, and admonish one another with Meekness, according to the Rules left us by Christ in that behalf.

3ly. We do promise in an especial Manner to pray for one another and for the glory & Increase of this Church and

for the Presence of God in it, 'the pouring forth of his spirit on it and his Protection over it to his glory.---

4ly. We do promise to bear one another's burdens, to cleave to one another, 'to have fellow feeling with one another in all conditions, both outward and inward, as god in his Providence shall cast any of us into.---

5ly. We do promise to bear with one another's weaknesses Failings & Infirmities, with much Tenderness, not Discovering to any without the Church, nor to any within, unless according unto Christ's rules, & the order of the gospel provided in that Case.

6ly. We do promise to strive together for the Truths of the gospel, and Purity of gods ways & ordinances, to avoid Causes and Causers of Division; endeavoring to keep the unity of the Spirit in the bond of Peace.

7ly. We do promise to meet together on the Lord's Days and at other Times, as the Lord shall give us opportunity, to serve and glorify god, in the way of his worship, to edify another & to consult the good of his Church.---

8ly. We do promise, according to our ability, (or as god shall bless us, with the good things of this world) to communicate to our Pastor or Minister: god having ordained that they that Preach the gospel, should live of the gospel. These and all other gospel Duties we humbly submit unto, promising & purposing to perform, not in our own Strength, being conscious of our own weakness, but in the Power and Strength of the Blessed god, whose we are, & whom we desire to serve, to whom be glory now and for evermore amen.)

The Persons who subscribed this Covenant were, Joseph Homes, William Vaughn, Thomas Farr, David Jones, Will. Tapscott, Thos. Cox, Jonathan Homes, Edward Taylor, Peter Sexton, Christopher Morris, Safety Meghee, Ezekial Mount, Thomas Cox, Abel Edwards, John Williams, James Sexton, Rebecca Cox, Mary Cox, Rachel Sexton, Rebecca Price, Mary Coward, Anne gordin, Mary Cox, Mercy Vaughn, Catharine Brittain, Deborah Cox, Mary Stephenson, amey Strickland, Rebecca Clawton, Martha Shepherd, Martha Borden, Mary Meghee, Rebecca Sexton, Elizabeth Mason. Subscribing, being ended, we, the above named persons were Pronounced a regular Church of Jesus Christ on that occasion having Sung the 7th hymn of Dr. Watts's first book, Rev^d Benjamin Miler ascended the Pulpit, and Delivered a Solemn Discourse from these words, "as ye have therefore received the Lord Jesus, so walk ye in him. Col. 2.6. Being now a Church Essential, we Proceeded to be compleated with necessary officers, & unanimously agreed that our esteemed Brother David Jones should continue in the exercise of his ministereal gifts. and at a Church Meeting, we made choice of our Brother William Tapscott for our ruling Elder, & of our Brethern, Thomas Farr & William Vaughn for Deacons. Mr. Morgan from Middletown, continued to supply us Communion Seasons, tilloctober 1766, at which time we sent a request in our letter to the association for ministering Brethern to assist at the ordination of Mr. David Jones; our Rev^d Brethern Isaac Stelle & Benjamin Miller, promised to answere our Request, and accordingly came on the 12 Day of Novem. 1766. Mr. Stelle preached the ordination Sermon, which was very suitable, & met with great approbation.

The words of his Text were, "and the things that thou hast heard of me, among many witnesses, the same commit thou to faithful men, who shall be able to teach others also." 2 Tim. 2:2. After sermon was ended Mr. Stelle descended from the pulpit, and proposed several questions to Mr. Jones, respecting his Call to the work of the Ministry and of his faith in the Lord Jesus Christ, and of his Purposes to continue in the work of the Ministry; After which both Mr. Stelle and Mr. Miler prayed, & proceeded solemnly by laying their hands on Mr. Jones, at which Time Mr. Miler fervently prayed for the gifts of the holy Spirit. Prayer being finished, they both gave unto him the right hand of fellowship as a sign of their acknowledgement of him as an ordained Brother in the ministry of the gospel of Christ, and in this State the Church continued enjoying the worship & ordinances of god, but before the nominated officers were ordained, it pleased god in oct. 1767 by Death to remove Brother William Vaughn; it then became necessary, to nominate another for Deacon, and accordingly on the 7 Day march 1768 at our quarterly meeting, Brother Tho^s Cox, Son of Joseph, was nominated Deacon in the room of Will. Vaughn Deceased. and as the Church on Due Tryal approved of Brother William Tapscott as ruling Elder, and of Brother Thomas Farr as Deacon, they were, on the 7 Day of April anno Dom. 1768, ordained to their Respective offices, by Mr. David Jones.

A CHURCH BOOK

Part 2

Containing ye Names & Number of the Members

John Coward Teaching Elder	Alice Coward
John Fowler	Rose Fowler
James Tapscott, Ruling Elder	Amy Cox
Thomas Cox, Ruling Elder	Elinor Taylor
William Vaughn, Deacon	Rachel Cox
John Stephenson, Deacon	Mary Cox
James Cox	Elizabeth Holmes
Joseph Taylor	Anne Jewell
John Cox	Susannah Williams
John Cox, Junr.	Dorothy Hankinson
Joseph Holmes	Hannah Taylor
John Jewell	Mary Vaughn
James Willson	Anne Falwell
Jonathan Fowler	Rebeckah Mount
Thomas Everingham	Rebeckah Cox
Thomas Morford	Hannah Taylor
William Hankinson	Esther Luere
William Taylor	Martha Bordon
William Falwell	Mary Cox, Widow
Richard Mount	Mohitabel Lawrance Widow
Edward Taylor	Catharine Ashton Wid ^w
Daniel Luere	Elizabeth Conant
Safety Bordon	Frances Huxley
Thomas Smith. Febr 19th:	Rebeckah Estill
1742/3	Rachel Willson Widow
Stephen Wright	Elizabeth Fascott
Henry Woodroffe April 3d.	Hannah Vanhorne
1743	Mary Dye
John Hide Septr 15th. 1744	Sarah Hankinson
Tobias: a Negro: Man.	Hannah Brittain
Decbr. 1st: 1744	Patience Gordon
	Elizabeth Woodward
	Amy Clayton
	Catherine Morris
	Amy Strickland
	Martha Stephenson
	Miriam Field
	Mary Hide
	Abigail Morford
	Charity Bordon

When this Book was first used as a Record of the Transactions of the Church, and as a Registry of the Member's names it is to be remembered that Cramberry Church was not constituted, but they with upper Freehold, were a Branch of the Church at Middletown, therefore their names are registred in the first Page of the second part of this book, and as the members in Upper Freehold were, on the 13 Day of May 1766, constituted a Church in gospel order, we shall only exhibit the names of the first Constituents, which were as follows. viz.

Joseph Homes
William Vaughn
Thomas Farr
David Jones
William Tapscott
Thomas Cox
Jonathan Homes
Edward Taylor
Peter Sexton
Christopher Morris
Safely Meghee
Ezekiel Mount
Thomas Cox
Able Edwards
John Williams
James Sexton

Rebecca Cox
Mary Cox
Rachel Sexton
Rebecca Price
Mary Coward Deceased
January 30th 1815
Anne Gordon
Mary Cox
Mercy Vaughn
Catharine Britain
Deborah Cox
Mary Stephenson
Amey Strickland
Rebecca Clayton
Martha Shepherd
Martha Borden
Mary Meghee
Rebecca Sexton
Elizabeth Mason

An account of Persons received into this Church by Baptism or Letter since the constitution of it as a Church.

June ye: 14th, 1766	Ann Fox, & Candance a black woman were received by Baptism
June ye: 15th.1766	Patience Gordan & Lydia Mae-gee were received by Letter from Middle-Town
Aug st ye: 9th 1766	Mary Walton was received by Baptism. & Lydia Reynolds by Letter from Middle Town.
Aug st ye: 10th 1766	Thomas Walton, Rebecah Walton, Susanah Francis, Mary Patterson & Alice Coward were received by Letter from Middle Town.
October 11th 1766	Richard Burtis & Jacob Burge were received by Baptism & Jerusha James by Letter from Middle Town.
December 13th 1766	Deborah Taylor was received by Baptism
October 11th 1767	A bond woman belonging to William Hankinson was received by Baptism.
Aug.st 13th 1768	Sarah Saxton, Sarah Everingham & Jane Wilson were received by baptism.
August 13th 1769	Elizabeth Kerby & Lydia Holms were received by Letter, the former from Cranbury, the latter from Middletown
December 9th 1769	Martha Mairs was received by Baptism
October 12th 1771	Burgiss Ellison was received by Baptism
May 4th 1772	Joseph Carman was received by Baptism
October 10th 1772	Phebe Mills was received by Baptism
June 23th 1773	Kezia Starkey & Rebeack Quicksell were received by Baptism.
July 11th 1773	Caleb Carmon was received by Baptism
Aug.st 7th 1773	David Parker was received by Baptism
April 10th 1774	Mary Potts & Ann Potts were received by Baptism, and Susanah Potts & Ruth Ellison by Letter from ye: New Mills.
June 11th 1774	Peter Forman was received by Baptism.
Aug st 14th 1774	Solace Johnson was received by letter from Middle Town.
June 13th 1775	Rebeccah Fleeson & Lydia Stelle were received by Baptism.
October 29th 1775	Alice Stelle was received by Baptism
April 14th 1776	Asher Cox & James Cox were received by Baptism
June 15th 1776	Mehetable Kinnan, Rebeccah Cox, Elizabeth Potts, Rebeccah Potts, Anna Taylor & Ann Lownsbury were received by Baptism

Aug'st 10th 1776	Jane Forman, Ann Hendrickson & Elizabeth Herbert were received by baptism.
October 9th 1776	Hanah Primer was received by Baptism
May 31st 1777	Levina Webb & Mercy Gibbons were received by Baptism.
June 12th 1779	Mary Oliver was received by Baptism Elizabeth Acorn was received by letter from Cranbury about this time - The paper from whence it was taken was without date.
April 9th 1780	Ann Ferr, & Mary Potts & Mary MacGee were received by Baptism
Aug'st 12th 1780	Samuel Cox, his wife and Richard Saxton were received by Baptism
July 1st, 1781	Rebecca Throp was received by Baptism
Aug'st 11, 1781	Samuel Saxon was received by Baptism
November 1781	Thomas Stow, Elisha Gorden & William Potts were received by Baptism
Aug'st 8th, 1782	The Rev ^d John Blackwell & Sarah his wife were received into ye Church by Letter from Hopwell.
September 15th, 1782	James Tapscott was received by Baptism.
April 12, 1783	Acka Cahal, Elizabeth Shaw & Anna Comten were received by Baptism.
May 9th 1783	Elizabeth Hues, Phanny Brock, James Saxton & Elizabeth Saxton were received by Baptism, also Rebecca Saxton.
June 7th, 1783	Lawrence Cahale was received by Baptism.
Aug'st 9th 1783	Prince a Black man belonging Thomas Cox was received by Baptism. Since excommunicated.
Aug'st 10th 1783	Marget Clayton was received by Baptism
April 5th, 1785	Mercy Cox wife of Richard Cox Esquire was received by Baptism, & also James Tilton.
March 26th 1786	Sarah Tapscott wife of James Tapscott & Elenor Hankerson were received by Baptism.
June 11th 1786	Sarah Cox, Elizabeth Taylor & Hanah Reishols were received by Baptism.
Aug'st 12th 1786	John Morffort, his wife, Mary Forman, Mary Robbins & Ocee Leomen were received by Baptism.
June 9th, 1787	Martilia Clayton was received by Baptism & Elizabeth Taylor by Letter from ye Church of Middle Town. Deceased the yr 1807.

Abby Davidson	Baptiz'd 3d July 1790	Deceased
David Barcalow	do 25th do do=	Deceased Oct. 7
William-B. man	do	Excum. 2d Jan. 93
Hannah Johnston	do 20th August do	Deceased
Sarah Clayton	do do	Deceased
Rebekah Shumar	Deceased 1828	
Hagar - B. woman		Deceased
Achsah Harker		
Hester Clayton	Dismissed Nov. 1834	
Thomas Herbert	Baptized April 3d 1785	Excluded
Richard Steepe	do do	Deceased Feb. 1856
Obadian Baird	do Oct.r 22 1790	Dismissed
Margret Clayton		
Sarah Hulse	Dismissed Nov. 1834	
Nancy Stout	do Sept'r 24, 1781	Dismissed by Letter
Rebecca Cox		Deceased
Sarah Rainair		Dismissed 28 March
John Shumar	do Dec. 31, 1792	Deceased September
Jerusa Parker	1792	Deceased
Elizabeth Mount	1790	Deceased
David Carker		Deceased
Andrew Harpending	by letter Feby 7, 1797	Dismissed April 2, 1800
Maria Harpending	Baptised June 30, 1797	do
Henry Garretson	do September 30, 1797	Deceased
Selvia Prine	do do do	
Susanah Garretson	by Letter Jan. 3, 1798	Deceased 1825
Mary Vanderveer	Baptised March 31, 1787	Deceased 1826
Ann Sutts	do June 30 do	Deceased March 1813
Abigail Vanhise	do September 2 do	Deceased 1825
Susanah Imble	do do do	Dismissed
Mary Van Court	do 29 do	Deceased July 4, 1808
Lydia Hampton	do do do	Deceased

Elizabeth Hendrickson	Baptized 3d May 1739	
Elizabeth James	do	Dismissed
Rebekah Herbert	do	
Phebe Dye	do	
Abigail Sears	Bapt. 5th July 1890	
Richard Kinnan	do 19th July do	
James Parine	do 3rd October do	Dismissed 20 June
Mary Cook	do	Deceased October 20
Rebekah Hendrickson	do 15th Dec'r 1789	Deceased
Isbel Parine	do 17th do do	Deceased
Richard James	do 2d Jan'y 1790	Deceased
Sally Primmer	do	
Mary Bazil	do	
John Meclen	do 13th Feb'y 1790	
Isabel - B. woman	do 13 do do	
Elizabeth Cox	do 3d April do	
Catharine Meclen	do	
Ann Allen	do 3d July do	
Rebecca Barcalow	do	
Jemimah Holdman	Baptised April 12	
Henry Prine	September 10	
Fanc Holdman	October 10	
John Butter	July 25, 1799	

Elisabeth Mainwrite	Recd by Letter the 7 day of June 1801	
Rebecah Comton	Baptised the 2 day of January 1802	
Thomas Cowel	Recd by Letter from Brightstown Church	
Easter Covenhoven	Baptised April 1802	Died June 1829
Aarcor Emmons	" 1802	Dismissed
Chary Inley	Recd by letter 1802	
Elisabeth Cox	" July 1802	
Jacob (Blackman)	Bapt & Recd July 1802	Excluded
Sarah Robins	Bapt & Recd July 1802	Dead
Elisabeth Cox, wife of Ivins	Bapt & recd July 1802	Dismissed
Sarah Prine	"	
David John Morgan from Hale	Recd.	
Elisabeth Cook	Baptised the 11th day of August 1802	
Mary Emmons	"	
Amy Hendrickson	Recd. July the 3 the yr 1803	Deceased
Anny Henderson	"	
William Holeman	" April the 1 the yr 1804	"
James Hendrickson	" April 1 the yr 1804	
Aster Claton	" "	
Magret Lederson	" "	
William Bennet	"	
Mary Bennet	"	
Mary Taylor	Baptised May the 12 - 1805	
Hannah Combes	" May the 25 - 1805	
Elisabeth Lord	Received by Letter the 3 1805	
Jonathan Stricklan		
Eloner Sticklan		
Ann Thomson		
Carneline Hendrickson		
Linah Clayton		
Thomas Kirby		
Hannah Emmons		

Names of the Members of the Baptist Church of
Upper Freehold with the dates of their Baptism
Death and Removals: commencing in 1814

Margret Parine	Baptized July 2, 1814	Deceased Oct. 1824
Achsa Triton	" July 3, 1814	
Elizabeth Thompson	"	
Banks Godfrey	Rec'd by Let. October 1814	
Susannah Snowden	" Jan. 1st 1815	
Mary Barcalow	Bap. July 6th 1816	
Samuel Barcalow	"	Exclu. Oct. 1830
Hannah Harris	" Jan. 5th 1817	
Elizabeth Thompson	" April 5th 1817	
Rebecca Chumard	Rec. by Let. April 6th 1817	Dec'd 1828
Sarah Parker	" July 4th 1818	
Anney Parker	" "	Excl. Jan. 1830
Caroline Parker	" "	Dismissed 1832
Sarah Chumard	" "	Dead 1823
Eloner Stephens	"	dismissed
Roufama Hall	Recd by Let June 6th 1819	Deceased Oct. 1837
Peter Belyou	Bapt. July 2nd 1819	Excluded
Elizabeth Cox	" "	Died 1824

Fanny Emley	Rec. by 1st June 1820	
Rev. James M. Challiss	" July 7th 1822	Dismissed 1838
Ann Snedeker	" Oct. 6th 1822	Died 1825
Ann Coleman	Bapt. Jan. 4th 1823	Excluded
Mrs. Coleman has since been restored, and dismissed to a church in Ohio, November 11th 1832		
Eloner Curbey	Bapt. July 5th 1823	
William Thomas	" "	Died March 25th 1831
Abraham Simson	" October 5th 1823	Excluded March 1833
Lydia Challiss	Rec. by 1st Oct. 12, 1823	Dismissed March 1838
Jacob Jamison	Bapt. April 3rd 1824	Exclu. Jan. 1831
Elizabeth Eliot	" July 3rd 1824	Dism. July 1831
Coady Burdon	" "	
William Shuman	" "	
William Potts	Rec. by 1st July 3, 1824	Died March 1836
Mary Morris	" "	Deceased Nov. 1835
Catharine Thomas	Bap. June 7th 1825	Dismissed June 1836
Hartson Thompson	" July 3, 1825	Dis. April 2, 1847
Elizabeth Wilson	" "	Dism. Nov. 1834
Eufamy Huntsinger	" Sep. 3rd 1825	"
Mary Sheppard	" Oct. 1st 1825	Dism. April 6th 1839
Mary Ivins	" "	Excluded Aug. 22, 1840
Rebecca Potts	" "	Died 1825
James Ivins	" Oct. 22nd 1825	Exclu. Jan. 1838
Sarah Parker	" "	Dismissed Oct. 1835
Hannah Henderson	" "	
Anna Ivins	" "	
Lucy Eley	" "	Dis. April 1, 1848
Mary Cox	" "	
Gemima Woodard	" "	
Hannah Snediker	" Nov. 12th 1825	
Mariah Hulihan	Bapt. Nov. 12th 1825	Dism. 1829
Anna Sheppard	" April 1st 1826	Dism.
James Smalley	" April 29th, 1826	Dis. Nov. 1834
Hannah Cottril	" "	Deceased June 1834
Gitty Hires	" "	Dism. Nov. 1834
Pheby Emmons	" "	"
Easter Smalley	" June 12th 1826	"
Mary Lawrence	Bapt. July 1st 1826	Deceased Aug. 1834
Ann Lynch	" July 1st 1826	Dism. Apr. 1837
Mary Ann Barcalow	" "	Excluded July 1834
Catharine Holdman	" "	
Stephen Thompson	" August 7th 1828	
Elizabeth Debeau	" Aug. 27th 1826	
Mary Throgmorton	" "	Dismissed October 1833
Elizabeth Shumar	" Sep. 30th 1826	Dism. May 1832
Sansey Parine	" Octo 15, 1826	Deceased Oct. 1830
Hannah Garrison	" "	Deceased July 1831
David Parine	" April 1st 1827	Dism. Nov. 1834
Hannah Parine	" "	"
Rebecca Throp	" April 28th 1827	Dis. April 6, 1839
Sarah Silvers	" May 14, 1827	
Sarah Parine	" June 24th 1827	Deceased Jan. 1837
Joseph Curbey	" June 30th 1827	Died March 1832
Samuel Sheerman	" "	Died May 1848
Mary Sheerman	" "	
Nancy Johnson	" June 30th 1827	Dismissed 1833

Nancy Clayton	"	June 30th 1827	
Lydia Triton	"	July 1st 1827	
Jain Johnson	"	July 28, 1827	Dis. Nov. 1834
Jain Vories	"	"	"
Sarah Matthews	"	"	"
Ann Hulce	"	"	"
Pheby Throp	"	"	"
Tamer, (B. woman)	"	August 5th 1827	Dismissed June 1837
James Hulce	"	" 13th	Dismissed Nov. 1834
Ellen Vories	"	"	"
Rebecca Sutts	"	August 29th	
Catharine Vancleave	"	Sept 29th	Exclu. Aug. 1831
Ann Parine	"	"	Dis. Nov. 1834
Rebecca Meirs	"	October 6th	
Edeath Ivins	"	October 14th	Died June 1831
James Clayton	"	October 15th	Dis. Nov. 1834
Elizabeth Triton	"	October 28th	
Gurtrude Simpson	"	Nov. 12th	Dis. Nov. 1834
Mary Parine	"	"	"
Elizabeth Snider	"	"	Dismissed Oct. 1833
Sarah Conover	"	Dec. 29th	Dismissed July 4th 1840
Ann Carvatt	"	Jan. 5th 1828	
Elizabeth Har's	"	March 29th	Dis. Nov. 1834
Amy Ealey	"	"	
Hannah Conover	Baptised	March 29th	Dis. Nov. 1834
Mari Ann Sheppard	"	"	
Sarah Snedigar	"	April 5th	Exclu. Apr. 1833
James C. Cunningham	Rec. by Letter	June 28th	Dis. May 1830
Elizabeth Cox	"	July 6th	Died March 1830
Mari Tapscot	"	"	Dismissed May 1830
Catharine Vancleave	"	"	
Mary Holdman	Bap.	July 28th	Excluded Aug. 22, 1840
Amey Harber	"	Aug. 30th	
Britta Hall	"	"	Dis. Nov. 1834
James Conover	"	October 4th	Dis. Nov. 1834
Mary Holmes	"	"	Dismissed June 1833
Mari Potts	"	"	Died Nov. 1832
Acha Cox -- widow	"	"	
William Parine	"	Octo. 26	Deceased Oct. 15th 1847
Elizabeth Sill	"	"	Dis. Jan. 1831
Catharine Parine	"	April 4th 1829	
Enoch Cheeseman	"	May 30th	Dismissed 1833
Margret Cheeseman	"	"	"
Sarah Preston	"	May 30th	Dismissed
Margret Havens	"	"	Dis. Nov. 1834
Leah Cox	Baptised	June 6th	
Thomas H. Cox	"	July 4th	Deceased Jan. 1837
James Parine	"	"	
Lucretia Cox	"	"	Dis. July 1830
Samual Hall	Baptised	Aug. 30th 1829	Dis. Nov. 1834
Elizabeth Crockson	"	"	"
George Applegate	"	Octo 3rd	
Almirah Applegate	"	"	Deceased 1837
Hannah Clayton	"	"	
Sarah Gravatt	"	Nov. 8th	
Mary Silvers	"	Nov. 23th	Dis. Nov. 1834
William Woodard	"	Dec. 6th	Excl. Jan. 1831

Catharine Hendrickson	"	April 3rd 1830	
Nancy Vaun	"	June 6th	
Chloe -- (B. Woman)	"	"	
Benjamin Rosel	"	July 3rd	
Lucy Lucas	"	"	
Sarah Kurbey	"	"	Deceased Jan. 1834
Edw. Michael LaCoste		Received July 24th	Excluded Aug. 1830
Mary Coward		Bapt. October 2d, 1830	
Fronchey Conover	"	Octob. 30th	
Margaret Britten	"	April 2nd 1831	Deceased Dec. 1833
Sarah Rosel	"	"	
Elizabeth Fraik	"	"	
Binne -- (B. Woman)	"	"	
Elizabeth Birk	"	May 28th	Dismissed Feb. 1837
Jain Cornwell	"	June 4th	
William Coward		Bapt. July 2d, 1831	Dismissed April 1832
Joseph Pope	"	"	"
Pnebe Pope	"	"	
Precilla Potts	"	"	Excluded June 1832
Hannah Hulce	"	"	
Amandah Wainright	"	"	Excluded 1836
Ann Cravatt	"	"	Excluded July 1835
Charles Potts	"	July 3rd	
William Michel	"	July 30	
Thomas Strictlen	"	"	Dis. Nov. 1834
Alles Clayton	"	"	Dis.
Mary Clayton	"	"	Deceased Oct. 1834
Mary Vunk	"	"	Dis. Nov. 1834
Sanche Vhories	"	"	"
Hannah Griggs	"	"	"
Sarah Vannote	"	"	Excluded June 1832
Sarah Hulce	"	"	Excluded Feb. 1832
Peter Cornell	"	August 6th	Excluded March 23, 1851
William Cravatt	"	"	Dismissed June 1837
Elizabeth Applegate	"	"	Dismissed Nov. 1833
Ellen Parmer	"	"	
Hariot Rosel	"	"	Died October 1832
Susan Wainright	"	"	
Charles Rosel		Bapt. Sept. 3rd 1831	Dismissed August 1836
Rachel Rosel	"	"	
Emma Tailor	"	"	
Elizabeth Parmer	"	"	Dec. Jan. 1837
Allice Horner	"	"	
Stephen Combs	"	Oct. 1st	
Samuel Henderson	"	"	Excluded July 1833
Elizabeth Holdman	"	"	Dis. Nov. 1834
John Barton	"	Oct. 29th	

T H E C H U R C H B O O K
of the
U P P E R F R E E H O L D B A P T I S T C H U R C H

A Copy
Of the Original Records
Of Church Meetings
From 1766 to 1805

Note: Meetings in which no business was conducted
were indicated as such in the Church Book
and have therefore been deleted from this copy.

A CHURCH BOOK
MINUTES

December ye: 1st 1766

At a Church meeting held this day concluded to hold our church meeting four times in a year, viz on the first Monday in March, June, September & December, and also that each member should hold himself bound to bring in something as ye: Lord shall prosper him to be applied as ye Church shall from time to time direct.

March ye: 2d 1767

At a quarterly meeting of business, the church being meet concluded to build a Stable Sixty feet in length & sixteen in breath, also that Brother Thomas Cox & Jonathan Holmes undertake to git it built.

September ye: 7th 1767

At a quarterly meeting of business, the church being convened, a complaint was exhibited against Brother Safety Magee, by Richard Mount a member of ye: Church at Middle Town. concluded Brother Jonathan Holmes be a messenger to ye Church at Middle Town, to request them to appoint some of their members to meet with some of ye: Brethern here, as a committee to endeavour to settle ye: matter.

December ye: 7th 1767

At a church meeting of business ye church being meet Brother Jonathan Holmes, who was at our last meeting appointed a messenger to ye: Church of Middle Town to request them to appoint some of their members to joine with some of our Brethern here to settle ye: affair between Richard Mount & Safety Macgee, reported that ye church of Middle Town declined to act in ye: matter both parties being present, agreed it should be settled by this church which accordingly was done.

March ye: 7th 1768

At a church meeting of business ye: Church being convened concluded to ordaine Brother William Tapscott to ye: office of Ruling Elder, and Thomas Farr to ye: office of Deacon on Thursday ye: 7th day of April next. Also chose Thomas Cox Son of Joseph to ye: office of Deacon in ye: room of William Vaughn deceased.

April ye: 7th 1768

William Tapscott and Thomas Farr were ordained to their respective offices by Mr. David Jones.

December ye: 5th 1768

At a quarterly meeting of business, ye: Church being convened. Whereas it is reported that our Brother Able Edwards has lately absconded for dept, our Brethern David Jones & Safety Macgee are appointed to inquire into his conduct respecting that matter, & make a report of it at our next quarterly meeting.

March ye: 6th 1769

At a quarterly meeting, ye: Church being meet, Whereas our Brethern Thomas Cox son of Joseph, & Jonathan Holmes, who were appointed to get ye: Stable build, brought in their accounts & ye: subscription for building ye: same, & there appeared a ballance due to them of Sixteen Shilling, which was then paid.

September ye: 4th 1769

At a quarterly meeting, ye: Church being meet, whereas a misunderstanding hath arisen between Brother William Tapscott & Elizabeth Mason - Brother Edward Taylor is appointed to request her to attend at our next quarterly meeting of business.

September ye: 3d 1770

At a quarterly meeting ye: church being convened we are informed that ye: affair between Brother Tapscott and Elizabeth Mason is amicably settled - Mr. David Jones reported that he had inquired into ye: conduct of Able Edwards lately ascended & found in Several Instances apparant design to defraud his Creditors, which is inconsistant with a profession of religion for which he is suspend from ye communion of this Church.

March ye: 2d, 1772

At a quarterly church meeting, ye: Church being convened concluded to new Shingle ye: meeting-house that Brother Tapscott procure ye: Shingles for ye: purpose.

March ye: 7th 1774

At a quarterly meeting the Church being convened whereas our Brother John Williams has not for some considerable time attended meeting, & fearing his conduct otherwise is not agreeable to his profession conclude to admonish him by letter.

March ye: 6th 1775

Quarterly meeting, the Church meet did no business. Mr. David Jones concluded to leave us and move to ye: Great Valley in Pennsylvania - by which we became destitute of a minister.

June ye: 19th 1775

At a meeting of business, ye: Church being meet whereas our Brother William Tapscott hath procured Shingles to new cover ye: meeting house, also boards to Seal ye: inside & other materials and has got ye: meeting house new Shingled: and has this day brought in his account & the Subscription, & there appeared to be money due to him for which he consent to balance for 36 Shillings, which was then paid or discounted by Thomas Farr.

December ye: 2d 1776

Quarterly meeting, no business done, & but few met.

March 1777

No meeting - These were troublesome times indeed.

June ye: 16th 1777

At a quarterly meeting, the Church being meet whereas Candace a black woman was accused of being disguised with liqure, she was suspended from communion with this Church.

-- Some time this year ye: Church called Mr. John Pitman to be their minister a very promising young man.

September ye: 1st 1777

At a quarterly meeting the Church being convened whereas our Brother Joseph Holmes deceased hath left a Legacy of Seventy pounds to this Church in his last will & testament, which is as follows,

Item, I give and bequeath unto ye: Baptist Church or Congregation in Upper Freehold whereof Thomas Farr and Thomas Cox are Deacons, the sum of Seventy pounds to be paid by my Executors out of my Standing depts, to such persons as ye: said congregation shall appoint to receive ye: Same to be put out at interest to be made up of as ye: Congregation Shall direct, but they are not to make use of any of ye: principal on any pretence whatever. Agreed that Brother Thomas Cox, son of Joseph, be and he is hereby appointed to receive the same for ye: Church and Congregation, and to give notice to ye: Church when he hath received it, that it may be put out at Interest agreeable to ye: Will of the Doner.

The deeds and all the Papers relative to ye: Parsonage and meetinghouse were this day brought and put in ye: hands of Thomas Farr. They were as follow - A deed from Thomas Salter and Rachel his wife to James Ashton, and Elisha Lawrance - a Defeasance from said James Ashton & Elisha Lawrance to Thomas Cox & William Folwell - a quit claim from John Salters Daughters & their husbands. A quit Claim from Mathias Van Horn to Thomas Cox and William Folwell. And also ye: maps of ye Parsonage Lott.

December ye: 1st 1777

At a quarterly meeting, the Church being convened, Whereas Brother Thomas Cox hath received the Lagacy left ye: Church or Congregation by Brother Joseph Holmes. The Church added five pounds to it, and made it two hundred dollars, and agreed to put into ye: Hands of ye: United States of America - which accordingly was done by Thomas Cox on the sixth day of October 1777, and received a Certificate for ye: said two hundred Dollars bearing ye: date above said, which certificate is by the Church deposed in the Hands of Brother Thomas Farr.

September ye: 5th 1778

At a quarterly meeting of Business ye: Church being meet. Whereas our Sister Elizabeth Mason being charged with taking money out of a Desk, but upon inquiry found the Charge groundless, but she on ye: occation shewed warmth of temper & made use of irritating Language, for which She is suspend from communion with this Church.

December ye: 7th 1778

At a quarterly meeting, the Church being convened whereas

it is report that our Brother Caleb Carman is unsound in ye: Doctrines of Grace and has not attended meeting with us for some considerable time past. Brother Tapscott is requested to inquire into ye: matter & admonish him to his duty & to attend meetings. Also whereas our Sister Deborah Mae Curtin hath absented herself from our meeting for these three or four years past, & having been admonished by Brother Thomas Cox, appoind Brother James Saxton messenger to her to inform her that unless She gives Satisfaction to ye: Church by him, or in a Short time Some other way that ye: Church should proceed to excommunicate her, desired Brother Edward Taylor to be a messenger to our Sister Martha Shepherd to inquire ye: reason of her non-attendance at our meetings and admonish her to her duty and to make a report at our next quarterly meeting.

June ye: 6th 1779

At a Quarterly meeting the Church being convened Brother Tapscott reported he had conversed with Brother Caleb Carman, & found no reason for ye: aforesaid reports.

September ye: 6th 1779

At a quarterly meeting the Church being convened whereas our Brother Thomas Farr being removed by death the Church chose Peter Saxton Deacon in his place & James Cox Clark. James Saxton having reported that he had seen our Sister Deborah McCurtain, and that She discovered no sense of guilt on ye: account of her conduct, but rather reflected on and blamed some of the members, therefore ye: Church did this day excommunicate her, & she ye: said Beborah McCurtin is excommunicated & cut of from being a member of this Church.

Agreed that the Bond for ye: Loan office Certificate for two hundred Dollars given to ye: Church by Brother Thomas Cox be lodged in ye: hands of Brother Peter Saxton - Agreed also that ye: Bond of Thirty pound given ye: Church by Brother William Tapscot be lodged in ye: hands of Thomas Cox, and also ye: Deeds, Papers & ye; Church Books.

March ye: 6th 1780

At a quarterly meeting ye: Church being meet Joseph Cox's Family being offended at Mr. John Pitman for bringing goods from Boston. Thomas Cox this day entered the following complaint or charge against him into the Church. That Mr. Pitman had represented him in the world as his worst enemy. & And Mr. Pitman not giving him ye: Satisfaction he desired, was forbid preaching in the meeting-house & warned to go out of ye: dwelling house and he left them & moved to Allentown-And ye: Church appointed Brother William Tapscott & Thomas Cox to let out ye: dwelling house & lot thereunto belonging.

September 4th 1780

At a quarterly meeting of Business, whereas our Brethern about Bordentown hath requested that ye: Lords Supper may be administered at Bordentown their request was granted, & their communion Seasons not to interfere with ours. - Whereas it is reported that Brother Calab Carmon is unsound in ye: doctrines of grace - the Church doeth

appoint Brother Thomas Cox to Sight him to appear here at our next quarterly meeting in order to Satisfy ye: Church respecting his principles. Our Sister Elisabeth Mason giving Satisfaction to ye; Church is restored to her place.

March ye: 5th 1781

At a quarterly meeting held this day, whereas our Brother Jacob Burge hath not attended with us alonge time, appointed Brother Thomas Cox to write to him & request his attendance with us - our Brother Edward Taylor is appointed to visit our Sisters Terissa James, Ana Stricland, Sarah Everngham & Rebecca Clayton & Admonish them to their Duties.

May 24, 1781

At a meeting of business held this day, brother Caleb Carman attended and gave the Church satisfaction, respecting his faith as to the Doctrines of Grace. Brother Thomas Cox reported that he had written to Jacob Burge. And Brother Edward Taylor that he had visited our sister Rebecca Clayton and her not attending with us is bodily infirmity.

September 3, 1781

At a quarterly meeting of business, Brother Edward Taylor reported he had visited Yarusha James, now Parker, that her reason for not attending with us is her local distance.

December 3, 1781

At a quarterly meeting of business: Whereas we have been for some time past destitute of a settled Minister among us and the Rev^d John Blackwell being conversed with upon the subject of coming and settling among us as our minister, by brother Thomas Cox, and signified his willingness if he were the choice of the Church. Therefore the Church does unanimously to give him a Call and invite him to come and settle with us as our minister. Brother Thomas Cox is hereby appointed to acquaint him therewith.

March 4, 1782

At a Quarterly meeting of business, Whereas Mr. Blackwell has accepted of our Call of him to be our minister, and the dwelling house upon the meeting house lot is out of repair, concluded to immediately repair it for him and his Family. Brother Taylor is hereby appointed to superintend the work.

June 3, 1782

This day there was no meeting of business held, it being a day of general muster with Militia.

September 2, 1782

At a Quarterly meeting of business, Whereas Mr. John Blackwell has accepted our Call of December 3rd and has removed among us, has given himself a member with this Church. The Church chose brother Arthur Cox - Deason in room of his brother Thomas deceased.

The Church Books, Deeds & other papers were this day reposed in the hands of Mr. Blackwell.

March 3, 1783

Whereas our brethren about Jacobstown requested to be a branch of this Church, and to have the Ordinances administered there, and that Mr. Blackwell should attend there every first Lordsday in the month for that purpose, which was granted.

September 6, 1784

Quarterly meeting. The Church being met, Whereas our brother Thomas Stow has removed his residence to Wilmington in Pennsylvania, has requested a Letter of dismission to be constituted with others there in a Church state; it was granted.

December 6, 1784

Quarterly meeting. The Church being met, requested brother Arthur Cox to provide window glass for the meeting house & dwelling house.

March 7, 1785

Quarterly meeting. The Church being met, Prince, a black man, formerly a member of this Church was excommunicated for disregarding the admonitions of the Church, and other misconduct.

September 5, 1785

Quarterly business, none presented except requesting Mr. Blackwell to prepare a letter to the Association, and appointed himself & brother Taylor messengers to the same.

October 8, 1785

Saturday before Communion the Church being met, the Brethern living about Jacobstown presented the following petition, for a Letter of dismission that they might be constituted into a Church at Jacobstown.

We the Subscribers, members of the Church of Upper Freehold inhabiting in and about Jacobstown, thinking it will be more for the glory of God and the good of his Church to be constituted a church by ourselves, petition for a Letter of dismission that we may be constituted a Church at Jacobstown.

We granted them their request, and dismissed the following persons, as in communion with us, Peter Sexton, Arthur Cox, Caleb Carman, James Cox, Samuel Sexton, Richard Sexton, James Sexton, William Snowden, Samuel Cox, Joseph, Emley, James Tilton -- Mary Cox, Ann Cox, Precilla Cox, Mary Eaton, Elisabeth Harbert, Rebecca Sexton widow, Rebecca Sexton, Elisabeth Sexton, Sarah Sexton, Mary Potts, Elizabeth Potts, William Potts, Euphany Stevens, Sarah Brown, Catherine Reed, Mary Jacaway, Bersheba Jabs, Rebecca McGilliard, Mary Oliver, Ester Ewing, Phoebe Emley, to be constituted in a Church at Jacobstown.

December 5, 1785

Quarterly meeting of business, concluded to seat the Meetinghouse below Stairs, and get a Stove in the same.

June 19, 1786

Quarterly meeting of business. Proceeded to inquire into the temporal affairs of this Church and find her indebted L16, 8s, 7d. This day paid to Tobias Hendrickson for Lath and Boards the sum of L1, 7s, 6d. Agreed also that the debts be paid as soon as may be. Likewise that a Subscription be drawn up & handed about in the Congregation for Shingling the Dwelling ----

June 19, 1786

September 4, 1786

Quarterly meeting of business. Taking into consideration the Security of the Temporal Interest of the Church and congregation: And whereas an Act being passed by the Legislative of this State for that purpose at Trenton, March 10, 1786. The Congregation being previously notified by Advertisements set up at several public places - proceeded to Elect and choose Trustees, according to the said Act, to secure the Temporalities of Church and Congregation. Accordingly Mrsrs. John Blackwell, John Lawrence, Esq., Richard Cox Esq., Thomas Cox, Richard Kinnan, Forman Mount & William Lloyd were unanimously chosen as Trustees of this Society and congregation and were duly qualified agreeably to Law for that purpose. And they are hereby declared to be the Trustees of the Baptist Society and Congregation at Upper Freehold, and recorded as such in the Clerks Office of this County.

Agreed also that a subscription be drawn up for the Support of the Gospel the ensuing year. Likewise requested Nathaniel Davison to draw a Letter to the Association. Appointed T. Blackwell and Taylow Messenger to the same.

September 3rd, 1787

Quarterly meeting of business. Church met. Agreed that a subscription be drawn up for the support of the Gospel until the first of March ensuing. Also appointed our brethren John Blackwell and Edward Taylor as messengers to the Association & the Clerk to draw up a Letter for that purpose.

March 29, 1788

At a Church meeting of business Mr. Blackwell gave up the Church Book, resigning his ministerial office among us, requested a letter of dismission, which was granted. He promised to remove from the Parsonage as soon as he conveniently could.

February 12, 1789

At a Church meeting of Business, settled accounts with Mr. Taylor. There remained due to him L0, 19s, 6d. It was agreed that the Quarterly meetings should commence the first Sabbaths in January, April, July and October.

January 1, 1789

The Church of Christ of Upper Freehold being destitute of a minister, unanimously gave the Rev'd. Joseph Stephens a call to supply them in the ministry one half of the Lord's days during the term of one year, from the date above to

the next ensuing: and do obligate themselves/ as a compensation for his labor/ to find the Revd. Joseph Stephens board, the keeping of his horse, and to give him twenty pounds in money of the State of New Jersey, half of the money to be paid next June, and the other half at the expiration of the year, with this allowance of the depreciation of the money from the date above. The Revd. Joseph Stephens/ after due consideration/ accepted the call of the church.

February 12, 1789

Meeting Business. Settled accounts with Bro. Edward Taylor: remains due to him nineteen shillings and six pence.

2. Agreed to hold communion four times in the year, viz, in January, April, July and October: on the first Sabbath in each month, with an introductory Sermon on the Saint day before the day of Communion. Also to attend to those things which may come before the Church on that day.

3. Dismissed by Letter, Sister Elizabeth Shaw, when join'd to another Church of the same faith and order. Bro. Nathaniel Davidson appointed to write the Letter.

April 4th 1789

Church meeting. After divine service the church met and gave a very suitable invitation to ----that had a desire to offer for baptism. Nancy Wardle & Elizabeth Herbert were approved of by the church. Immediately proceeded to the ordinance of baptism & the next day they were cordially received by the church, as members with them of the same body.

May 3d, 1789

Church meeting. After divine Service. Phebe Dye, Elizabeth Hendrickson, Elizabeth James, James Herbert & Rebekah Herbert, gave into the church their life of faith, which was approved of by the church were baptized the same day, & on the 1st day of the same month they were added to the church.

July 5, 1789

Called meeting, after sermon. Abigail Sears gave in her experience to the Church - after communion she was baptised, & on the 23rd day of August received into the Church.

July 4th, 1789

Church meeting -- After preaching on Acts 8,36 "See here is water; what doth hinder me to be baptised." Richard Kinnan related to the church his experience for near twenty years back, which was much approved of by the church. He was baptiz'd the 19th July, & on the 4th day in October receiv'd into the church.

September 19th, 1789

Meeting Business - The church unanimously gave the Revd. Joseph Stephens a further call to supply them in the ministry another year - from the first day of January 1790 to the next ensuing 1791 one half of the Lord's day & obligated themselves to pay unto the s^d Stephens/ as a compensation for his labor/ thirty three pounds six shillings & eight pence specie

or its value in paper money of the State of New Jersey one half of the money to be paid at six months, & the other half at the expiration of the year. Appointed Bro. Joseph Stephens to write the letter to the Association - The letter was read, & approved off by the church. Appointed Bro. Taylor and Bro. John Morford messengers.

October 3d, 1789

Meeting preparation. After Sermon, James Parine and Mary Cook gave in their experience to the church - they were approved off, were baptized & the next day were added to the church.

October 4, 1789

Church Meeting. The Rev'd Joseph Stephens was receiv'd as a member of the Church by a letter from the church in North Carolina, Caswell County at the head of Flat river; & sign'd in behalf-of-the church by James Jay, Aaron Parker & Samuel Seely.

2. As Bro. John Morford could not conveniently leave his family, Bro. Joseph Stephens was appointed Messenger in his place.

3. After Sermon, the letter was again read, & approved off by the church.

4. After communion, the Church heard the experience of Rebekah Hendrickson, which was satisfactory: the 15th Dec. she was baptized accordially receiv'd a member of ye church. Isabel Parine - rec'd a member 4th April 1790

2d, Jan 7, 1790 - After sermon - Sarah Primmer, Richard James & Mary Bazil were rec'd as candidates for baptism - ye next day were added to ye church.

April 4, 1790 - John Meclen & Isbel - B - woman join'd church.

April 3 rd, 1790

As sister Mercy Cox appears to have left her seat in Ye church for near two years Ye Church appointed Bro. Richard Kinan & Bro. Edward Taylor to enquire into ye cause - Also Bro. Lawrence Cale & Bro. James Herbert to enquire into ye cause of Sister Achsah Harker & to bring in their reports at our next meeting. Bro. James Parine made known to ye church his dissatisfaction in joining ye church without ye imposition of hands, & requested Ye hands should yet be laid upon him. Accordingly, Bro. Stephens was appointed to request a minister of ye faith to attend our meeting, ye first opportunity for ye purpose. After sermon by Rev'd Peter ilson from 2 Cor. 10-5 Elizabeth cox & Catharine Meclen related their experiences to ye church, they were approved off-: ye same day were baptiz'd, & ye day following were received members of ye church.

20th June 1790

Bro. James Parine dismiss'd by letter to ye church at Middletown.

Meeting business & preparation - July ye 3d, 1790

After divine service ye church heard ye experiences of Ann Allen, Rebecca Barcalow & Abia Davidson: ye same day they

were baptiz'd- & on ye day ensuing were receiv'd into ye church. Hester Clayton receiv'd-also Rebecca Chumard by letter.

M. & B. & Preparation Oct. 2, 1790

Continued to call our Bro. Stephens to supply us in ye ministry two thirds of ye Lords for ye year 1791. Hence, we obligate ourselves to give him forty pounds hard money as a compensation.

Appointed Bro. Stephens to write ye letter to ye association. Bro. Stephens & Bro. Edward Taylor were appointed messengers. Jane Wilson & Susannah Ellis dismissed by letter to ye church at New Mills. Appointed ye church to meet on ye 23d October, 1790.

3rd Oct'r. The Association Lett'r was read, & approv'd off. David Barcalow baptiz'd 25th July - Wm. Black-man, Sarah Clayton & Hannah Johnston were rec'd members of ye church.

Meeting business 23d. Oct.r 1790

1 Bro. Edward Taylor settled with ye church - hath in his hand Ll 7S-10 he was appropriated for Bro. Stephens boards for ye year 1789.

2. Appointed Bro. Morford to talk with Jacob Burgh who is suppos'd to have embrac'd ye Quaker sentiments.

3. Appointed our Brethren Ed'd Taylor, Richard James, & David Barcalow to circulate subscriptions & to collect what may be subscrib'd at Upp. Freehold- & Bre'n James Tapscot, & Jn. Morford collectors for Lower Freehold in ye year 1791.

1791, January 3d Meeting Business and Preparation

1. The church apointed Brethren, John Stephens & Edwd. Taylor to talk with Sist'r Massy Cox, as she has absented herself from Communion some time.

2. Ch'h appointed Bro. Stephens to enquire into ye truth of a report with respect to ye immoral conduct of Sister McClasky.

3. Appointed four days in ye year, every Wednesday to meet, before communion, at 10 O'clock in ye morning.

4. Appointed Bro. Tapscot to buy a new table cloth for ye use of communion at ye expence of ye church. Also to purchase cloth for a coat, to get it made, and give it to Bro. Lawrence Cale, at ye expence of ye Church.

1791 Meeting Business and Preparation 30th March

Church concluded to call Achsah Harker to give an account for ye immoral conduct done in her house.

2. Apfl Thomas Herbert & Rich'd Steepe gave a relation of ye work of grace upon their hearts ye next day they were baptiz'd and rec'd members of ye church. Also, Obadiah Baird joind ye ch'h baptiz'd 22d Oct. 1790.

Church meeting May 26th 1791 - Breth'n Stephens & Taylor brought in their report, after enquiring into ye conduct of Sis'r McClasky - The ch'h consider'd & concluded to write her a friendly lett's. Bro. Stephens appointed to write it.

II. Bro. Stephens accused J'n Meclen of viz, He deny'd any cause of repentance after confessing his fault before brethren E. Taylor & Rich'd Kinan - leaving his seat in ye ch'h he desir'd ye ch'h would exclude him, he refused to appear when call'd by ye ch'h he threaten'd to sue his minister etc. After ye ch'h had consider'd ye charge they concluded to wait with him untill our next meeting, -business - And as Sis'r Meclen acquiesced in ye conduct of her husband, ye ch'h consider'd her in ye same light as they did him, & ye both are to appear at our next meeting, but in ye meantime ye ch'h were to use their best influence to bring them to a proper sense of their duty.

III. Upon ye report of Bro. Morford in respect had to ye conduct of Bro. Jacob Burgh, he had join'd ye Quakers, & expected to continue with them, ye ch'h consider'd him no more of them.

29th June 1791. Meeting Business & Preparation.

The ch'h consider'd ye conduct of J'n & Caly Meclen, & as they utterly rejected ye counsel of ye ch'h unanimously concluded to disown them.

28th Sept 1791 - Church meeting

Mr. & Mrs. Meclen acknowledg'd their faults to ye ch'h & were restor'd.

II. Sister Massy Cox who formerly was dissatisfied with ye conduct of ye ch'h towards Rev'd Blackwell - She acknowledg'd that she had been in darkness - with respect to Mr. Bissins & his acknowledgement & confess'd that she was sorry that she had absented herself from communion, & from this time to take her seat again with consent of ye church.

III. The ch'h appointed brethren James Tapscot, & Edw'd Taylor as members of association & Bro. Stephens to write ye letter.

IV. The church continued to call Elder Joseph Stephens to preach, and administer the ordinances to them as usual for ye year 1792. For these services ye ch'h obligated themselves to give him Forty pounds in gold & silver, or ye value thereof; - together with ye use of ye parsonage, which was to be cultivated by ye ch'h half of ye money to be paid at six months, & ye other part at ye expiration of ye year.

V. The ensuing day Rebecca Cox was rec'd into ye ch'h baptiz'd 24th Sept.

28th Dec. 1791 - Ch'h meeting- nothing extraordinary..

31st do. J'n Shumax baptiz'd, 1 Jan 1792 - received into ye church.

28th March 1792. Sarah Rainair dismiss'd by lett'r at meeting - business.

2 Jan. 1793 Meeting-Business and Preparation.

After prayer, ye Ch'h consider'd ye conduct of William - black-man- and concluded to disown him, for lying, swearing, drunkenness, etc.

April 3rd, 1793. Meeting of business & preparation.

At the request of our Brother Joseph Stephens & Sister Mercy Cox, the Church granted them letters of recommendation and dismission.

July 22, 1793

The Church met by Special appointment. After prayer proceeded to business. 1st, Took under consideration the case of Bro. Joseph Stephens; and after examining the accusations against him prior to the convention of the Church, and receiving a letter from him when met, in which he declares his sentiment in favor of universal Salvation; do agree that he be suspended from the communion of the Church until he gives satisfaction.-- 2nd. Appointed Brethren Edward Taylor, James Tapscott and Nathaniel Davisson a committee to wait upon Mr. Stephens to admonish him and cite him to attend upon the Church at our next meeting of business to answer for himself.

Jan. 1st, 1794

The Church met according to appointment after prayer proceeded to business.

1st. Rev. David Loofbourrow proposed to join himself a member of this Church; and producing sufficient testimonials of his Good Character and standing in the Church from whence he came, was by the unanimous voice of the Church received.

2d. July 1794 The Church being met according to appointment, after prayer proceeded to business.

1st. Settled with Mr. Loofbourrow and remain'd due to him of the salary L19: S16: D8.

2d. Agreed to lend Mr. Loofbourrow L15/ paper money for one year.

3d. Agreed to call a special meeting after harvest.

August 9th. The Church met by special appointment. After prayer proceeded to business.

1st. Paid Mr. Loofbourrow L6: S9: D10 of his salary.

2d. Voted, to make a collection every Lords day that worship is held in the Meeting house for the purpose of defraying the necessary expence of the repairs upon the parsonage.

3d. Appointed Brethren David Marcalow and John McLean to endeavor to procure bricks and repair the back-wall and Hearth of the parson house.

4th. Appointed Bro. Taylor to procure materials for covering the stable as soon as he obtains money sufficient for that purpose.

5th Brother James Tapscott to admonish Brethren Richard Steepy and Thomas Harber for their duty in not attending upon Devine Worship and the business of the Church.

6th Agreed to call Mr. Loofbourrow to the Pastoral care of the Church another year, and for him to preach in our meeting-house two thirds of the sabbaths in the year: and as a compensation for his service, we agree to grant him the use of the Parsonage house and lot, and to find him a sufficient quantity of fire wood, cut and hall'd to his door, and to pay to him, his Heirs or assigns the sum of thirty three pounds, six shillings and eight pence in gold or silver, at the rate of seven and six pence to the dollar, and we Edward Taylor, James Tapscott and Richard Konan bind ourselves, our Heirs Executors Administrators, and every of them, to pay the sum as above specified.

January 1, 1795

Church meeting after prayer proceeded to business. First attended to an accusation against Bro. Bames and having no proof and otherwise receiving Satisfaction from our Brother we agree to acquit him of the charge.

Secondly - We took notice of a Charge brought into the Church against Sister Hanah Primer by Sister Rebecah Hendrickson Agreed to suspend her from Communion untill the matter be farther inquired into and She be cited to make her appearance at our next meeting in order to Confute the accusation if she can.

Thirdly Settled with Mr. Loofbourrow for the Salary of the 1793 and remaind due to him - L11-16-6.

Fourthly - Voted that Bro. Tapscott & Bro. Kanan take up the note in William Ealies hands against Mr. Loofbourrow and pay the Doe upon it at present.

Fiftly Settled with David Loufbourrow and paid of the Salary for the year 1794 L12-0-5.

It appears that whatever Business of the Church was attended to from the year 1794 to the present year 1796 is not recorded in this book.

August 9, 1796

The Church meeting opened by prayer. Brother Tapscott reported to the Church that the ministering Brethren who attended at Haight's town Meeting advised the Church at Upper Freehold to receive Brother Andrew Harpending as there suply to preach for them till next Spring.

The Church unanimously agreed to the same and called him as there suply two thirds of the Sabbaths till the first of May next and voted that he Should move his family as Soon as possible in to the parsonage house and occipy the same and for farther Compensation take more or less as might be Subscribed. A Subscription was presently handed and genorously Subscribed by those present and the meeting Concluded by prayer.

September 27, 1796

Met for Business according to Appointment opened by prayer voted to have the minutes Examined and this Book kept Regular

Voted that this Church from this time forward attend to keep the proceeding thirsday to our Communion as a day of fasting and prayer

Voted that Brother Barcalow visit our Brother Thomas Harbor and know of him his reason for neglecting his place in the Church

Voted that our Sister Kiurby vissit our Sister Ose McClaskey to have information why She So neglects her Duty and priviledges in the Church then Concluded by prayer

December 29, 1796

The Church met for Business nothing perticelar was Done or held over for another meeting.

Apointed tuesday the 7 of February 1797 for a Church meeting the Church met and received Andrew Harpending by a letor

from Samptown Church with the nature of his Standing there as a member.
Then provided to appoint tuesday the 1st day of March next to Call our ministering Brethren the Bro. Burges Allison Bro. Peter Willson and Bro. Allexander McGowen as a Council to be informed why Andrew Harpending Should not be justified in Conviction and ordained in the work of the ministry. The Church apointed our Brother James Tapscott Deacon to write to our Brethren as named above to attend on the ocation.

March 15

Met according to request the Council to enter in to the Business respecting the Conviction and ordanation of Mr. Harpending the Council Consisted of three ministers Jacob Fits, Randolph, Peter Wilson & All'dr McGowan After prayer proceeded to Appoint James Tapscott Clerk and Christopher Moriss Moderator and Joseph FitsRandolph was apointed assistant to Mr. Moriss
1th A genral invitation was given and every oposen of Mr. Harpending Call on to make Such objections against his Conviction as they could prove. no Accuser Came forward
2dly Mr. Harpending was called on to make his own Defence before the Council Church and Congregation

(1d) Mr. Harpending made a Declareation of his Birth and morrality before profesion

(2) Gave an account of his profesion and joining the Methodists

(3) How he became Charged with Immorality takeing a young woman to ride with him, and her accuseing him with unjustifyable Conduct

(4) read a letter from the Methodists Society wich acquitted him

(5) read a leter from her untile a to the same purpose

(6) read a Lic bill Signed by her Self Before wittnesses

(7) laid the foregoing before the next Conference held by the Methodists in New York and they acquit him

(8) Accused by a Circuit rider that followed him and opposed his preaching

(9) read leters respecting his accoutal

(10) produced a note and read it from the Bishop respecting a hearing before the Conference - and his Disisting to travel

(11) his Journey to the Southar'd his appology for his faith and preaching their Disowning him and his Deffence published

(12) A Cerfificate from the Independant Church of his Standing with them

(13) his Charicter recomending him to Samptown Church there receiving him Licenceing him and Dismission of him to Uper Freehold

(14) leter Sent by the Church to the Methodist

(15) Advertisements in the publick papers refered to

3d Robert Randolph Testimony respecting the Charictor of Mr. Harpending

4d a letter read Sent from Mr. Johnston to the Church at Samptown

5d Uniamously a greed to have Mr. Harpending ordained on the 29th of March and agree to Call to our assistance

the following Brethren Runcy Runyon William Van Horn
Benjamin Bennett James Ewing Burgiss Allison Alexander
McGowan and Letter Willson

Signed by
Christopher Morris Jr. Moderator
James Tapscott - Clerk

March 29, 1797 Met according to the above apointment and
ordained Mr. Andrew Harpending pastor of the Church at
Upper Freehold. Mr. Wilson preached the ordanation Sermon
from Mathew 20 & 7 verse.

June 28, 1797

Church meeting for Business

1d Maria Harpending offerd for Baptisim and was received
and Baptised on the Day of Preparation

2d Mary Furman now Green applied for a Dismission to
Middletown and it was granted But afterwards did not take
it for Certain reasons

3d Bro. James Tapscott settled with the Church the Collections
up to this day and remaind in favor to the Church - Ll-8-6

September 27, 1797

The Church met for Business

1) Hannah Primis having ben Cited to apear to answer to
Some coil reports wich are Spread in the wourld of her -
after prayer made inquiry of her but she deming the Charge
and no Suficent Evidence brought forward - we thought
proper to Suspend her from Communion till our next meeting
of Business and then She is to have a farther hearing.

2) The Church Appointed our Brethren James Tapscott and
Andrew Harpending to go mesangers to the Asoication to be
held at Penepech

3) On September 30 after Sermon Henry Garretson and Silvia
prince related there mind in regard to Baptism Before the
Church and Congregation the Church aproved of there Exerice
and they where Baptised next day and received in the Church

January 3, 1798

The Church met for Business and Hanah Frimes appeared to
answer farther for her Self and noting being brought forward
against her She was again received in full fellowship no
Other Business of account was attended Save Susanah Garretson
received by Letter

March 28, 1798

The Church met for Business nothing worth notice to be
recorded Beside that the Church were agreed to Call and Continue
Mr. Harpending for there minister the present year

March 31

After Sermon Mary Vaneveer gave a relation of her experience
and was received and Baptised

June 27, 1798

The Church met for Business and agreed that Broth James
Tapscott should hold meetings when ever there was a

vacancy of public worship no other business worth notice.

June 30, 1798

After Sermon Ann Sutts appeared before the Church and Congregation and gave in her Experience and was Baptised

Having Consulted the Church at Upperfreehold, Monmouth Co., it was agreed that on Sunday September 2d 1798 a Communion Should be held at the house of Daniel Prince in the pines and Abigail Vanhise Susanah Embley and Lucey Shuman came forward and told the Church there Desires to join the People of God and be Baptised the Church received them two of the above were Baptised the Same Day But Lucy Shuman wished on Some reasons which was thought well of to have her Baptism postponed to another Day --

September 29 1798 after Sermon Mary VanCourt and Lydia Hampton gave the Church a relation of a work of grace on there Souls and were Baptised the Same Day --

November 12, 1798 After Sermon at John Shumans his wife Lucey who had been already Examined before the Church at Daniel Princes and by them admitted for Baptism was now Baptised --

Jan 5, 1799

After Sermon the Church took in Consideration the Conduct of John McClane whose Conduct at a funeral had give Some uneasy feelings to his brethren and after being conversed with appeared Disgusted and abused the Church with very unbecoming Language the Church this day Cited him to appear and sent Brothers David Barchelow for him But he would not come. The Church resolved to put him under Suspension for three months and if he will not come to the Church then to be Cut of from all Fellowship with the Church

April 3 The Church met and being informed of the obstancy of John McClain that there was no marks of repentance in him but Still abusing the Church of which he was a member the Brethren Sent for him again but he would not come forward there fore they where under the painfull Necessaty of Excommunicating of him and Drew up the Charges against him and read them in publick on Sunday vis being obstinate and would not hear the Church.

April 6 After Sermon Jemimah Holdman was Examined for Baptism and received and afterwards baptised at Henry Garrisons

July 3 The Church met for business our Brethren in the Pines asked the favor of two comunions in a year with them in the pines and it was granted and left with the paster to Say when

The Church gave the Same privilege to the Branch of the Church at Lower Freehold

Our Sister Cathrine McClain Came forward and desired a letter of Dismission to Join Hidestown Church But the Church Could not give her a letter in good Standing -- --

October 2, 1799

The Church Met for Business and after prayer proceeded and Took into Consideration the unruly conduct of Mrs. McClain and agreed to lay her under Suspension till the Business Could be farther gone into

January 1 - 1800

The Church met for Business and then did find cause to Excommunicate Catarine McClain for obstinate Conduct Likewise Dismissed by Letter John Butter

April 2 the Church met for business opened the Meeting by prayer then Mr. Harpending related his being unfortunate in taking a man and woman to ride home with him the Man being an acquaintance Son of his who appeared at the time he took them to be an object of Charity but afterwards as it appeared was a very bad Carriector and had Endeavored to hurt Mr. Harpendings Carristor By Mr. Harpendings request the Church did the Same day grant him a letter of Dismission and recommendation provideing that there Should no more of the above be brought forward and proved to his disadvantage

April the 3 Mr. Peter Wilson Came forward and entered Sevral Charges before the Church again Mr. Harpending wich was to be taken into Consideration on the following Saturday to begin at ten o clock

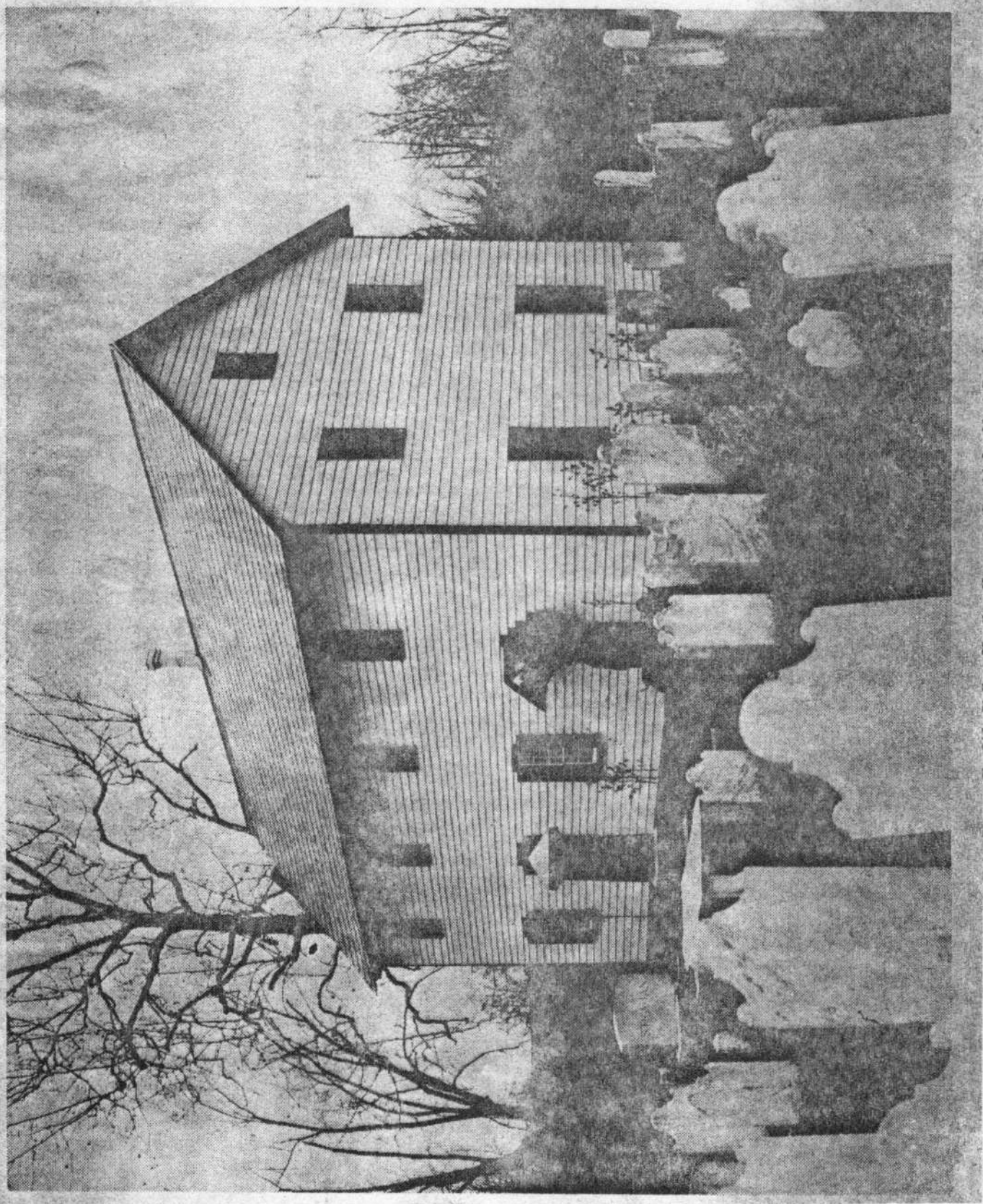
Saturday April 5 was a Considerable full Meeting to enter into the Business Mr. Wilson come forward with a letter wrote by Permola Fagon wherein She Stated Charges against Mr. Harpending and he by Sevral witnesses did prove to the Contrary of what She asserted The Church did then dismiss the Subject and Continue to Mr. Harpending his letter

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October 5th 1805

The Church met and proceeded to Business

1. Appointed David Barkelow Job Emmons and John Sherman Deacons of the Church.
2. Appointed James Herbert clerk of the Church
4. The Church agreed James Ewing David Bird Asher Cox and James Cox be Committee to Examin the Church Book and to alter what they think rong.



Monmouth County newsletter Historical Association



VOLUME 2

MAY 1974

NUMBER 3



YE OLDE YELLOW MEETING HOUSE

An excerpt from the prologue to the earliest church record book of Ye Olde Yellow Meeting House recites the history of the congregation before it was formally organized as an independent church in 1766. It begins:

"Giving an account of ye first settlement & progress of the Baptists at Crosswicks; or Upper Freehold.

The Holy Scripture (which is ye word of ye living God, & ye only certain rule of faith & practice) doth inform us, that ye memory of the just is blessed — and, that the righteous shall be in everlasting remembrance. The design therefore of this following brief account of ye first settlement & progress of ye people called Baptists at Crosswicks; or Upper Freehold, in ye eastern division of the Province of New Jersey; is, (not only for present use, but) to perpetuate their blessed memories to future ages."

In its earliest days the church's congregation, known variously by the names above, were members of the Baptist church at Middletown and, although they met together as a separate group as early as 1700, they did not form an independent church until 1766 long after the present structure was built in 1737. They were first ministered to by a Mr. John Burrows and then "Diverse other Eminent & able Ministers from other parts" as the prologue tells us.

Land for their meetinghouse was deeded to this earliest congregation by Thomas & Rachel Saltar in 1720. Their son John lies buried in the oldest marked grave in the cemetery, having died August 29, 1723. Elisha Lawrence, buried nearby in 1724, was

one of the first church members.

It was during the ministry of John Coward that the present church structure was built. Coward was brought up in the Church of England, which may account for the high pulpit.

William R. Meirs of Windrush, Cream Ridge describes the Rev. John Coward as, a colorful figure and the subject of much controversy in his profession, but, it seems, a good business man. In 1758, according to Mr. Meirs, he was listed as having 1200 acres, which made him the largest landowner in Upper Freehold at that time. The Rev. John Coward is said to have lived in a log cabin east of the more comfortable home he built in the early seventeen hundreds.

In 1766 the Church members were formally dismissed from the church at Middletown and soon thereafter ordained their first regular pastor, the Rev. David Jones, who later became famous as a chaplain in the Revolution and later wars.

The graveyard predates the church building and many visitors find it even more interesting. On one stone is the rhyme, "From a loaded wagon I did fall/ In an instant I was slain/ My wife and my children/ I never did see again." On another is a quote from a 1777 letter, "Honored and Dear Father. I have this day joined the Light Horse." This is followed by, "Died in the Service of his country." Another stone identifies a man as having been killed by lightning.

The Yellow Meeting House seats 200 in old box pews and is open only on the last Sunday in July. So well attended is this yearly meeting that the lawn to the rear of the building is crowded, too. An 11:00 a.m. service is followed by a country-style lunch. The proceeds of this reunion are used for restoration.

Today, Baptists attend services at the Upper Freehold Baptist Church in Imlaystown where the Rev. Allan Garvie is the Pastor.

THE OLD STYLE DEFINITE ARTICLE "YE"

A widespread, popular error is that which supposes our forefathers to have uttered the word "ye" where the article "the" was meant. This error is exhibited whenever an old-fashioned concert or singing school is gotten up, and the program is printed beginning "Ye Olde Folks Concerte." Modern humorists have printed verses abounding in the word "ye." Eugene Field, in a very tender poem, entitled "Medieval Eventide Song," speaks of "ye garden that bloometh farre awaye," but even in medieval times "the" garden, and not "ye" garden, would have been the uttered term.

One may look in vain through the printed books of the past for the word "ye" where "the" was intended. No "ye" for "the" appears in the English Bible printed in 1558, and the old books

OLD STYLE — (Cont. on Page 2)

lor, Combs, Woodward, Wright, Folwell, Potts, Fields, Tantom, Hendrickson, Craft and others. About 1870, Dr. Joseph Taylor, of Burlington, (whose father, Dr. Edward Taylor, was buried here), inclosed the burial-place with a good iron fence. The Robins' family were buried in a burial ground about a mile and a half east.

On the 20th of March, 1833, the Wrightsville Methodist Episcopal Church was incorporated. A meeting-house was erected on land of Samuel G. Wright, and was used for worship for about twelve years and then abandoned.

IMLAYSTOWN VILLAGE is situated near the central part of the township, on Doctor's Creek. Its site was part of the large tract patented by John Baker, May 24, 1690. He died soon after, and it passed to George Willocks, who sold to Richard Salter, Sr. A mill was built on the present site by Mr. Salter before 1700. Upon his death it passed to Richard Salter, Jr., who, in 1727, sold fifty acres, including the mill and thirty-nine acres covered by the mill-pond. Mr. Imlay afterwards purchased a large tract in the vicinity, and was still in possession of it in 1763. A tavern was opened here very early, but no account is obtained of the time or who kept it. The mill property passed from the Imlay family to Benjamin Woodward, who, about the same time, opened a store. Woodward operated the mill until 1845, when he sold it to Edward T. Hendrickson, who, in 1872, conveyed it to Reuben Hendrickson, the present owner.

In 1820, Thomas Elliott was keeping the tavern. In 1828, Jonathan Coward became the owner and landlord. He died in 1848, and it was sold in 1849 to Aaron Eldridge. Afterwards it was sold several times and kept by different parties until 1863, when it was purchased by Reuben Hendrickson, the present owner.

The post-office at Imlaystown was established in 1826 as a private office, and Benjamin Woodward was postmaster. Dr. George F. Fort was postmaster for a short time, from 1833 to 1835. On September 20th in the latter year he was appointed postmaster at New Egypt. He was succeeded at this place by Sidney C. Woodward, who served until 1848. The office was kept in the store, and from this time until 1856 there

were several changes. In that year Isaac Woodward was appointed, and served until 1864, when he was succeeded by Charles Robbins, who held the position until 1869, when he was succeeded by the present postmaster, Sidney Williams.

Gordon's "Gazetteer" of 1834 says of Imlaystown: "It contains twelve or fifteen dwellings, a grist and saw-mill, tannery, one tavern, one store, wheelwright and smith-shop." The Imlay family still own a part of the original purchase, made in 1727. The physicians who practiced here have been as follows: Dr. Edward Taylor, from 1810; Dr. —Kearney, from 1829; Dr. George F. Fort (afterwards Governor of New Jersey). He lived half a mile south of the village. Dr. Robert Laird came to the place in May, 1838, and remained till December of that year, when he moved to Squan, where he still resides. Dr. William A. Newell succeeded him April 30, 1840. Dr. William Augustus Newell and Dr. William Dunham Newell were brothers. Dr. William D. Newell after his graduation opened an office in partnership with his brother, William A., who removed to Allentown. This partnership continued until July 8, 1847, when it was dissolved and a new partnership was formed, consisting of Dr. William A. Newell, Dr. Leison English, of Allentown, and Dr. William D. Newell, of Imlaystown. Dr. William D. Newell remained in practice at Imlaystown till his death, in 1869. He was succeeded by Dr. Van Zandt, who was, in turn, succeeded by Dr. Peter Pumyea, now of Allentown. Dr. Horace G. Norton is the present resident physician of Imlaystown.

THE BAPTIST CHURCH OF UPPER FREEHOLD dates back in its organization nearly one hundred and twenty years; and fully a century and a half ago, meetings were held in this vicinity for religious worship by Baptists. "The first of that way was one James Ashton, the eldest son of James Ashton, Baptist minister at Middletown, who came here to Crosswicks, which was then a wild and unsettled place, but possessed with the Indians in great abundance." This James Ashton lived here prior to his Christian profession, and doubtless many years before the church was constituted.

The record of the church states that "some time after, several families, by the names of Lawrence, Cox and Fowler, came here,—all members except Lawrence and his wife." And as the country became more thickly settled, the number multiplied, but they continued for years without a church organization, depending mainly upon the Middletown Church for the ministration of her pastor, or some one of his ministerial assistants, regarding themselves as a branch of that church. After a time the pastor of the Middletown Church "reduced his visits to once in two months, and a licentiate named Coward declined preaching entirely." . . . And then the following persons asked and received letters of dismission from the mother-church, viz.: Joseph Holmes, William Vaughn, Thomas Farr, David Jones, William Tapscot, Thomas Cox, Jonathan Holmes, Edward Taylor, Peter Sexton, Christopher Morris, Safety Magee, Ezekiel Mount, Thomas Cox, Jr., Abel Edwards, Thomas Walton, William Hankinson, John Williams, Rebecca Cox, Mary Cox, Rachel Sexton, Rebecca Price, Mary Coward, Ann Gordon, Mary Cox, Mercy Vaughn, Catharine Britton, Deborah Cox, Mary Stephenson, Emma Strickland, Rebecca Clayton, Rebecca Walton, Susan Francis, Martha Shepherd, Mary Patterson, Mary Stillwell, Hannah Taylor, Elizabeth Kinman, Alice Coward, Martha Stevenson, Martha Borden, Mary Magee, Elizabeth Taylor, Rebecca Sexton, Elizabeth Mason, Jerusha James, Joseph Taylor and James Sexton, making forty-seven in all, who were recognized as a church of Christ on the 10th day of May, A.D. 1766, by a council consisting of Elders Isaac Stelle, Benjamin Miller and Peter Vanhorn. The church took, and for some seven years retained, the name of the Crosswicks Baptist Church; for what reason is not known, except that its meetings were sometimes held at Crosswicks, where there is said to have been a meeting-house erected in 1751.

The first pastor of this church was Rev. David Jones, of Revolutionary memory and fame. He was the son of Morgan and Eleanor Jones, born in the State of Delaware, May 12, 1736, and was baptized May 6, 1758, by Rev. David Davis. He soon after placed himself

under the tuition of Rev. Isaac Eaton, at Hopewell, and subsequently studied theology with Rev. Abel Morgan, at Middletown. Being at that time a member and licentiate of the church, he preached occasionally at Monmouth Court-House, Cranbury and Crosswicks. He was one of the constituent members of the Upper Freehold Church, and was ordained its pastor December 12, 1766, and continued in that capacity until 1775. During his pastorate twenty-two members were added to the church by baptism.

Some two years after the resignation of Mr. Jones, Rev. William J. Pitman, "a promising young man," was settled, and served as pastor some three years, and then resigning, he lived in Allentown one year (preaching to the destitute), and thence removed to Philadelphia. About fifteen were added to the church during his pastorate. He died at Seekonk, R. I., July 24, 1822, in his seventy-second year.

Rev. John Blackwell was the third pastor. He remained about five years, to general satisfaction, baptizing into the fellowship of the church, thirty-one members.

Rev. Joseph Stephens was the next pastor. He came from North Carolina, and took the pastoral charge here in 1789, and held it until 1793, receiving into the church on profession thirty-eight members. The last learned of him he was under discipline for heretical doctrine, and avowed himself an out and out Universalist.

Rev. David Laborrow then succeeded to the pastorate, for one year. He was followed by Rev. Andrew Harpending, who came from the Methodist denomination; was received into and licensed to preach the gospel by the Swamptown Baptist Church. Thence he came to Upper Freehold, followed by evil reports; remained about three years, baptized fourteen persons, and left under some charges of immorality. In the year 1802 the church appears to have been supplied by Rev. John Morgan, and eleven are reported as received by baptism. From 1803 to 1808 the church was destitute of a pastor, but within that period there was an accession by baptism of thirty-two members. For one or two years from 1808 the pulpit was occupied by Rev. S. B. Harris. Rev. John Cooper suc-

ceeded Mr. Harris in 1813; served as pastor some eight years, and baptized seventeen candidates. The Rev. James M. Challis came to the pastorate in his early manhood. He was ordained December 7, 1822, by Revs. Joseph Shepherd and John Segur, and for a period of sixteen years he labored assiduously, receiving into the church on profession two hundred and thirty-eight converts.

Rev. Levi G. Beck took the oversight of the church April 1, 1838, which he held for five years. He baptized on profession forty-seven converts. He was succeeded in the spring of 1843 by Rev. William A. Ray, a young man of fine talents, but of feeble bodily health. He continued here less than three years, and baptized eight candidates. He subsequently became pastor of the Baptist Church at Charlottesville, Va., where he died in 1849.

Rev. Andrew Armstrong, a licentiate of the Baptist Church at Woodstown, was ordained to the pastorate here in 1846. He remained five years, baptizing on profession sixty converts.

Rev. William J. Nice was the pastor for three years from 1852, during which time only three were baptized. In the fall of 1855, Rev. Samuel Sproul took the oversight of this church, and resigned at the end of two years. While he was pastor a good church edifice was erected at Imlaystown, and thirty members were added to the church on profession.

In the spring of 1858 the church called and settled as pastor Rev. Charles M. Deitz, which position he held eight years, having added to the church by baptism sixty-nine members. During his pastorate (in 1864) the church edifice at Imlaystown was enlarged to its present size. The bell on it is the gift of L. M. Challis, of New York, son of Rev. James M. Challis, former pastor of this church.

The Rev. William D. Hires entered upon his pastorate April 1, 1867, and resigned in the fall of 1878. He was succeeded, in May, 1879, by the Rev. Edward Loux, who remained as pastor until the winter of 1881-82. In May, 1882, the Rev. David Silver was installed, and remained in service until his death, December 22, 1884. The present (Jan. 1885) membership of the church is two hundred and twenty-four.

The following is a list of the deacons of the church to the year 1869: William Vaughn, Thomas Farr, Thomas Cox, Peter Sexton, Asher Cox, Job Emmons, William Holman, Samuel Barcalow, William Shumar, James Cuttingham, Peter Clayton, Hartson Thompson, William Perrine, Enoch Cheesman, David Perrine, Reuben Norris, Lewis Robbins, William Combs, John Goldy, George Taylor, Sidney Williams, and Joseph Holmes. The Rev. Charles L. Williams, son of Deacon Sidney Williams of this church, is a graduate of Princeton and of Crozer Theological Seminary. He is now pastor of the Upland Baptist Church, in Delaware County, Pa., having been installed there in August, 1884. It is his first charge.

The following persons have acted as trustees of the church to 1869, viz.: John Lawrence, Richard Cox, Thomas Cox, Richard Kinman, Forman Mount, William Lloyd, Rev. John Blackwell, John Lloyd, William Parent, James Clayton, Edward Clayton, John Shumar, William Holman, Ezekiel Davison, Samuel Barcalow, Peter Billieu, John Thompson, Thomas Cox, Jr., Adda Mount, William Shumar, James S. Lawrence, James Ivins, Charles Potts, Furman Hendrickson, Thomas Meirs, George Taylor, George Applegate, Samuel Henderson, Lewis Robbins, William Combs, T. T. Tunis, George Cox, John Goldy, John R. Longstreet, John M. Billieu, Joseph Holmes, James S. Giberson, Richard Ridgeway and Job Polhemus.

Within the territory formerly occupied by this church there are now four other churches, either of which (except one) is larger and stronger than this. The church at Jacobstown was constituted in 1785 by thirty-two members dismissed from Upper Freehold. The Bordentown Church, constituted in 1821, was an offshoot of this, though there is no record of the names of members dismissed to constitute it. In 1834 this church dismissed ninety members to constitute the church at Freehold.

The meeting-houses at first used by all of the above-named churches were formerly under the supervision of the mother-church; besides which she has owned four houses of worship viz.: the yellow meeting-house, a part of

which was built, more than a hundred years ago, on land donated by Richard Salter, Jr., who was buried in the old graveyard of the church ; another house, built on Cream Ridge, in 1844 ; and a small house erected a few years later at Imlaystown, for prayer-meeting and Sunday-school. In 1855 the house on the ridge was removed to Imlaystown, and subsequently (1864) enlarged to its present dimensions, about forty by seventy feet. This last and the first-named are the only meeting-houses now owned by the church ; besides which the church owns a parsonage house and lot adjoining the churchyard at Imlaystown.

This church united with the Philadelphia Baptist Association in 1766, and retained that connection until 1813,—a period of forty-seven years. It then became a member of the New Jersey Baptist Association, and so remained until 1868,—a period of fifty-five years.